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About the Cover

RIVER RIBBLE—Site of the First Baptisms in Great Britain

THE front cover for this issue is that of the River Ribble, as it passes through the City of Preston, Lancashire. It was at this spot that the first baptisms of the Church in the British Isles were performed.

It was nine o'clock in the morning of Sunday, July 30th, 1837, that the first converts were baptised. Elder Heber C. Kimball, a member of the Council of the Twelve, performed the ordinances. Those baptised were George D. Watt, Charles Miller, Thomas Walmesley, Ann Elizabeth Walmesley, Miles Hogden, George Wate, Henry Billsbury, Mary Ann Brown and Ann Dawson.

Baptism by immersion in the open air was somewhat of a novelty to the people of Preston. Elder Kimball estimates that there were between seven and nine thousand people assembled on the banks of the river to witness the ceremony.

George D. Watt was the first one to be baptised. He later distinguished himself as a faithful missionary in Great Britain. He emigrated to America before the death of Joseph Smith and took an active part in Church service.

The baptisms in the River Ribble had indeed created great interest in the City of Preston. In the afternoon of the same day in which the baptisms were performed, five thousand people gathered at the Obelisk in Preston to hear Elder Isaac Russell preach at the first open-air meeting to be held by elders of the Restored Church.

Thus the first baptisms in the River Ribble will always be remembered by the Saints of Britain. This occasion marked the beginning of nearly 130,000 baptisms in the 110 years that the Gospel has been preached in Great Britain.

★ THE LATTER-DAY SAINTS' ★
MILLENNIAL STAR

108th Year

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Vol. 110 No. 2

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CONTENTS:

	<i>Page</i>
It Is A Restoration—James L. Barker - -	34
Articles by Two London Members Appear in "Church News"	36
The Beacon Light—Alma Sonne - - -	37
Power of Prayer—Harold W. Langton - -	38
Increased Activity in Ireland —Carl H. Whatcott	40
Message from the Mission Presidency - -	41
New Church Property Dedicated at Barnsley	42
Dundee Elders Unfold Shades of Past - -	43
Bradford Bee-Hive Chorus Wins Wide Acclaim	44
The Church and the Press in Britain - -	45
Priesthood Administration During the Past 100 Years—Leland W. Rawson	46
EDITORIAL—	
On Preaching the Gospel by Act and Deed —Selvoy J. Boyer	48
World Church News - - - - -	50
The Church in Europe - - - - -	51
British Mission - - - - -	52
Report on Micro-Film Activities - - - -	63

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IT IS A RESTORATION

EDITOR'S NOTE: This is the third in a series of six articles by President James L. Barker of the French Mission. President Barker is the author of "Protestors of Christendom," a recent publication telling of the apostasy of the early Christian Church.

By James L. Barker
President of the
French Mission

THE glory of the Lord shone about." The angel of the Lord said to the shepherds, "Fear not, for behold I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord."

"Good tidings of great joy" — a Saviour born into the world to reveal anew God the loving Father, to give His life that man might live eternally, to bring to man again a vision of the great plan of our Father in heaven for His children, to reveal again eternal truths to man.

Deep in the heart of every man of good will is a longing for something which he can know is true—something to which he can give allegiance with his whole heart and soul—something around which he can plan his life, knowing that it is true and always will be true.

Man-made philosophies, with their contradictions and inconsistencies, have failed to satisfy the spiritual longings of the human heart. In this time of great confusion, where can one turn to find that which will give hope, comfort, incentive, faith? The world is calling for divine leadership and divine truth. Where can the gospel as taught by Jesus Christ be found in its purity, free from man-made additions and interpretations?

The answer is: in the gospel of Jesus Christ as restored by the Prophet Joseph Smith. Heavenly messengers sent by God taught the gospel to the Prophet.

The love and justice of God that is shown in the restored gospel, the soul-satisfying beauty of it, attest its divine origin.

But what evidence is there that these truths are a restoration of the teachings of the gospel of Jesus Christ?

There are two sources of information concerning the gospel of the primitive church: The New Testament and non-scriptural documents of the first two centuries. Some of the latter have been discovered since the death of the Prophet Joseph. Aside from the New Testament, all of them were unknown to the Prophet.

The books of the New Testament and the non-scriptural writings of the first two centuries, are few, brief and fragmentary. They are so few and so fragmentary that Duchesne, in his *Origins of Christian Worship* (*Origines de Culte Chrétien*) says, "This volume contains a description and explanation of the principles of Catholic worship, as they were performed from the fourth to the ninth century in the churches of the Latin west." He writes in the same preface, "Although I have not forbidden myself, when it seemed possible, to go back further than the fourth century, I have usually restricted myself to a chronological period less remote. Very interesting liturgical facts may be noted previous to the time of Constantine (first third of fourth century); but these facts are isolated, these documents are rare and rarely explicit. Conjecture has truly too much to do with these times."

Thus it is seen that a restoration by human means — by scholarship — was impossible.

For nearly a century now, church historians, eager to justify their beliefs

and practices, by discovering a historical foundation for them, have directed their attention to the first two centuries of the Church.

Over a period of years, Joseph Smith restored the doctrine of the Church, bit by bit. Not only are there no inconsistencies and no contradictions in the doctrines he restored, but they harmonise, frequently in minute detail, with the soundest historical scholarship, much of it the product of scholars since his time.

A few outstanding examples follow:

In the First Vision of Joseph Smith, the Father and the Son appeared as two separate personages. This agrees perfectly with the teachings of the early church as summarised by Mourret (*Les Origines Chretiennes*, p. 316): "The Father, the Son and the Holy Ghost were, for the Christians of the first centuries, subsisting individualities."

That Jehovah of the Old Testament and Jesus are the same was also taught by Joseph Smith. It is thus that Mourret sums up the teaching of the early church, "Nothing is remarkable like the insistence with which Saint Justin, Theophilus of Antioch, Saint Ireneaus, Tertullian, Clement of Alexandria and Origen repeat insistently that it is the Verb (Word—Jesus) who revealed Himself to men in the divine appearances of the Old Testament." (*Les Origines Chretiennes*, p. 316)

And Saint Justin said, (Dialogue with Trypho), "But Jesus is indeed he who appeared and spoke to Moses, and in a word to all the other Patriarchs, in order to serve the will of the Father; it is he who came also to be born a man by the virgin Mary, and be one still. It is when he will appear again that the Father will renew heaven and earth, it is he who must shine, an eternal light, for Jerusalem, the king of Salem, according to the order of Melchizedek and 'the eternal priest of the most high'."

Tertullian and Marcion state that



James L. Barker

the world was organised out of pre-existing material. In a day when scientists still believed in spontaneous generation, Joseph Smith taught that God organised the world and that He did not create it "out of nothing."

Joseph Smith taught that we are the spiritual children of our heavenly Father, and that we lived in a pre-existent state; that all were not equally obedient and thus our spiritual progress was unequal. Origen (born 185 A.D. at Alexandria), one of the most important of the writers of the second century, states that "the eternal creation had for its object beings, equal in faculties and gifts. All were not equally faithful to God, and that is the origin of all the differences that exist between them."

Joseph Smith taught that after the resurrection Jesus was a glorified person with an immortal body. (See Luke 24.) Ignatius, on his way to martyrdom in Rome about 105, wrote to the Smyrnaeans (III, 1-3), "For I know and believe that he was in the flesh even after the resurrection. And when he came to those with Peter, he said to them: 'Take, handle me and see that I am not a phantom without a body.' And they immediately touched him and believed, being mingled both with his flesh and spirit. Therefore

—continued on page 60

Articles by Two London Members Appear in "Church News"

INCLUDED in a series of short articles featuring youths from all foreign missions appearing in the Christmas issue of the "Church News," were articles by Alice Bickerstaff, a former member of the South London Branch, and Robert Millard, a present member of the South London Branch. They appeared as follows:

Alice Bickerstaff — An attractive young British girl who saw service in the war:

"I was born a member of the Church of Jesus Christ of Latter-day Saints, and from my earliest days my religion formed the major part of my life.

"Then the war came and I joined the forces and for three years was unable to attend my own Church services; but I did attend the services of other churches. Then I realised why so many of them are empty today.

"Our religion is a vital, living thing; a code of living that can answer all questions and solve all problems. Above all, it is a message of hope, and this is what so many people in the world today do not have.

"The people I knew in the forces, many of whom were my firm friends, had not our knowledge of the wonderful possibilities, both in this life and the next. Many of them did not believe in a life after death, or as we call it, the richer, fuller existence, when we leave this mortal world, and so saw no reason for looking any further ahead than the present day.

"Paul, in his beautiful sermon on charity, places great importance on 'hope' and I feel that without hope life would be empty. I cannot imagine a life without the hope of ultimate forgiveness of my sins; without the hope of salvation; without the hope of progression and the possibility of an exalted life with God, the Father, and His Son, Jesus Christ, when we have fulfilled our second estate here on this earth.

"This is what the Church means to me and my people as we look into the future—a message of hope to all the million of people who are groping around in the darkness—without hope—without God."

Robert Millard—a youthful member of the British Mission:

"In these days of international turmoil and apprehension as to the future, the Church of Jesus Christ of Latter-day Saints presents a philosophy of life which to the people of Britain is as a ray of hope penetrating the Stygian darkness of the present world situation. It takes the mind from the petty restrictions of these days, to the limitless scope of eternal life.

"The Church offers opportunity for development in education and leadership, its organised entertainments bring our young people together on a sound and moral basis unequalled by any other existing organisations.

"During my period of service in the armed forces I was struck by the general lack of a goal in life by most of my companions, and now on return, to civilian life I see that most civilians have no real goal in life beyond the seeking of pleasure and the accumulation of wealth.

"The doctrines of the Church of Jesus Christ of Latter-day Saints gives us a goal for eternity, that of eternal progression. 'As man is, God once was; as God is, man may become.'

"Through the Word of Wisdom we are able to build up healthier bodies and minds, enabling us to develop both mentally and physically, and giving us an awareness of the actuality of God.

"Another of the great helps to the people of Britain is the Church Welfare Plan. This far-sighted policy which in years of plenty called for thrift, provides now a wonderful help in the desolation which is the inevitable

—continued on page 64

THE BEACON LIGHT

THE souls of men are starving for spiritual satisfaction and comfort. In a world of turmoil and uncertainty man needs reassurance. He needs strength and conviction, for he feels singularly alone without either guide or compass. His landmarks of faith have largely disappeared beneath the upheavals and repercussions of war and his confidence in moral and religious values has been profoundly shaken.

Spirituality in the world is at a low ebb. Churches are empty and the deep cravings in man for spiritual uplift are not satisfied. The man without guidance lives in a vacuum. For him there is nothing in the past and no road to the future. Normal reactions are therefore lacking and the will and drive to go forward are absent. In other words, the dominant fact is a loss of faith—a faith that should form the bed-rock of life.

To restore that simple, trusting faith, characteristic of the past, is the first step towards recovery and rehabilitation. Without such faith man is forever in the shadows, his strivings are in vain and his aspirations are barren and hopeless.

The Christian message of hope and faith is still alive and speaks to us today in a clear, strong voice. That message is to each individual who must learn to fight within himself for a better life. The modern tendency to submerge the individual with the masses obscures this fundamental truth. Jesus Christ, like the holy prophets who came before and after Him, taught individual responsibility. He left the ninety and nine to rescue the one who was lost. Joseph Smith, the Prophet of these latter days, declared that "men will be punished for their own sins." The Kingdom of God is available to men individually as they repent and are baptised for the remission of their sins.

The Church of Jesus Christ has been re-established upon the earth. The gospel of salvation as taught by the Master and His apostles has been restored to man. It is the beacon light to the world. It is the solution of the

By Alma Sonne
European Mission President



Alma Sonne

problems and difficulties which perplex humanity. The true Church thus established among men is great in purpose and plan. Its programme is vibrant with life and energy. It touches man in his daily activities; it sets up hope and courage; it provides every inducement to right living. The doctrines and teachings of the Church are constructive, soul-satisfying and faith-promoting. They are consistent and reasonable and will eventually conquer the assaults of doubt and false learning. They proclaim the existence of a personal God, who hears and answers prayers, the divine mission of Jesus Christ, the reliability and trustworthiness of the Bible and other revealed scriptures, as an inspiration and guide to mankind.

No people is greater than its spiritual concepts. Doubt and cynicism lead to defeat, discouragement and decay, while the gospel of Jesus Christ is the "power of God unto salvation." Doctrinal information is going forth to the world in books, magazines, periodicals and religious documents. It will continue to go forth until enlightenment has come to the honest searchers after truth and until the voice of warning has been sounded to the remotest parts of the earth.

THE POWER OF PRAYER

BRETHREN and sisters of the
British Mission;

By Harold W. Langton
Former Missionary of the
Liverpool District

From 1909 to 1911 it was my privilege to work as a missionary in the Liverpool Conference of the British Mission. In June, 1910, I wrote my first article for the *Star*, entitled, "Our God and the Bible." Then I was a young man of nineteen. For thirty-two years since I have been either a bishop or bishop's counsellor, attending regularly to God's work, being in a chapel dedicated to His service several times a week. This has kept me close to my Heavenly Father. We are taught that "This is eternal life to know the only true God." In 1910 I quoted scripture to show that the God we worship is an "exalted being" with "body, parts and passions."

Through the thirty-two years of my service, as each occasion came for me to enter our chapel, the Seventeenth Ward of Salt Lake City, I saw a beautiful picture window, depicting in natural colours the visit of the Father and the Son to Joseph Smith, the boy Prophet. Naturally, my thoughts have been constantly directed to these two Heavenly Beings and I have felt the close relationship we know exists between our Heavenly Father and us.

To me, He means a real, warm, exalted, understanding and loving father. Not a spiritual essence in some mysterious form, but a being in whose likeness I am created—a father to whom I can go to express my appreciation for the many opportunities and privileges that are mine. When I am discouraged and ill, it is a comfort to go to Him for help and guidance.

At a recent Sunday Sacrament service, I listened with great interest to the testimony of Vivian Meik, your war correspondent, who recently joined the Church of Jesus Christ of Latter-day Saints. He told of his search for a God whom he could turn to and feel assured he had something real to cling to. He related his experience with the Elders of the Church; of how he

secured and read the Book of Mormon, learned of its origin, and of the thrill he received when he learned that a God of body, parts and passions had visited the boy Prophet in answer to prayer and had actually spoken to this young man, and that He pointed to the Saviour who also stood revealed before the Prophet Joseph, saying, "This is my beloved Son, hear Him."

What a revelation of God that was!

It is no wonder to me, with such a vision to remember, that the Prophet was able to give his life to seal his testimony, nor, with such a father to guide him, is it hard to understand how he organised a church and gave us anew the true Gospel of Christ.

Brother Meik recognised this vision and the Gospel as truth and the God he had been looking for he found to be this gracious God and Father who spoke so kindly to this fourteen year old boy. Brother Meik and the rest of us must accept this God and Father through faith; but what a wonderful lot of good evidence there is, if we scan it carefully.

It is not my purpose to use much scripture, but just to remind myself and you of some common-sense reasoning.

When I consider what is in the Book of Mormon and Doctrine and Covenants, I cannot, try as I will, see how a young man could think up such a story as the Book of Mormon tells and have it so consistent and right that no one yet has been successful in disproving it. Both the Book of Mormon and the Doctrine and Covenants tie in so closely with the Bible that the only explanation of it all is the revelation of God again to His children through the Prophet Joseph and those who have succeeded him.

This evening, October 13th, as I drove west on South Temple Street, toward my home, I saw the most beautiful sunset I have ever witnessed, and coming down that particular street, the Brigham Young monument appeared in the centre of that sunset. I felt that God had surely revealed to that great man that the then desert wilderness was "the place." Our Salt Lake Temple was just to my right as I drove toward that beautiful sunset and a surge of emotion swept over me. I felt again that surely God lives and this is His Church.

If we are to really know God, it is necessary to keep ourselves worthy sons and daughters, and to learn of His plans for our future life with Him. The Church and its organisations provide ample means to become familiar with the Gospel which is the key to all of God's purposes. Then, too, if we are to keep close to Him, we must pray, because that is the way we communicate our needs and desires and our appreciation and love to Him.

I like and have often used the following lines written by Zelda Davis Howard to partly describe prayer:

WHAT IS PRAYER ?

And what is prayer, you ask of me?
It's talking with God in secrecy—

It's looking up with tear-filled eyes
Into the blue of heaven's skies.

It's wanting strength to conquer strife,
And blessings rich that gladden life.

It's telling God what's in your heart.
Entreating Him to take your part.

It's drawing near to touch His hand;
It's begging Him to understand.

It's promising to do your best;
It matters not how hard the test.

It's gratitude for favours past—
A hope that they may always last;

A rod that bars the way of sin
And keeps the soul at peace within.

A prayer is **this**, the thought that goes
With folks all day until its close.

One of our hymns expresses it thus:
"Prayer is the soul's sincere desire,
uttered or unexpressed."



Harold W. Langton

Too many of us fail to keep "tuned in" with our Heavenly Father through prayer and yet, without it we will never get close enough to feel His spirit and influence which is so important to our spiritual welfare.

Only a Prophet such as our own Joseph Smith sees God as he did. Hence we must see Him through the eyes of faith and approach Him through the prayer of faith. Having body, parts and passions, He can hear us when we pray and will answer us if we have sufficient faith.

During the past year I was very ill, even nigh unto death, and I found that my faith in God was a great help and comfort to me. Through my illness I also learned that God answers prayers in His own way and time, and that we should not, therefore, be critical or lose faith if we do not get what we think we want, when we think we ought to have it. It is discouraging enough to approach death with such a faith as I discovered for myself, but to approach it without a knowledge of God and the hereafter must be a very unhappy experience.

As I waited over a period of four days for a serious condition to right itself and was confronted with the

—continued on page 62

INCREASED ACTIVITY IN IRELAND

This is the last in a series of fourteen articles concerning the various districts of the British Mission. Irish District President Carl H. Whatcott writes the following report concerning the Irish District:

IRELAND has been a centre of religious controversy for centuries. Many important events in Irish history have been directly connected with religion. The lives of the Irish people have in the past been deeply spiritual. As the last two wars have been greatly responsible for the slackening of morals in many countries, it has had its effects upon some people of this goodly land. A great deal of bigotry has long existed among the religious sects in Ireland.

Yet, in spite of these circumstances, many earnest seekers after truth in Ireland have recognised and embraced the Restored Church of Jesus Christ and have thus received joy and happiness and a true understanding of the principles of Jesus Christ.

One of the high-lights of the events that have transpired in the Irish District recently is the acquiring of a permanent home for the Belfast Branch. Obtaining ownership of this building is a large step in the furthering of the Restored Gospel here in Ireland. It is the first property that the Church has ever owned on the "Emerald Isle" since the arrival of the first Mormon missionaries over a century ago.

Since that time, when the first Elders arrived in Ireland and brought the wonderful message of the Restoration of the Gospel in these, the latter days, to the Irish people, the progress of the Church here has been comparatively slower than elsewhere in the British Isles. Nevertheless, this District has produced many staunch members and outstanding leaders of the Church.

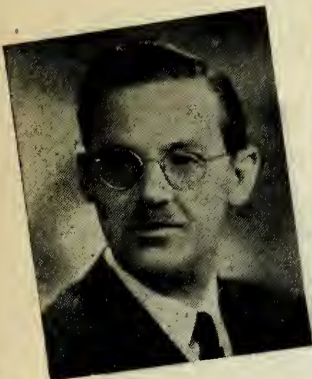
The Belfast Branch, during the past few years, has been under the leadership of Joseph Ditty, and later, Elder Albert E. Walker. It has recently been re-organised again, with Robert Dougherty, Branch President; Frank Dunn, First Counsellor; and William Stewart, Branch Clerk. With the acquisition of a new building for the Branch to meet in, conditions that hampered the proper functioning of the Branch auxiliaries in the past due to lack of classrooms, have been eliminated. The auxiliary organisations of the Branch are fully organised and progress in all of them is already in evidence.

The Dublin Branch, formerly under the guiding hand of Christian Steele, has also been re-organised with Robert Lynn, Branch President; George Brenner, First Counsellor; George Retz, Second Counsellor; and Patricia Richardson, Branch Clerk. Although all of the auxiliary organisations of the Dublin Branch are not functioning, the Priesthood, Sunday School, and Relief Society are active and it is hoped that the remainder will be organised in the near future.

Activities of the seven missionaries in the district include regular open-air meetings held at the Custom House Steps in Belfast and near the centre of the town on O'Connell Street in Dublin.

With the acquiring of many friends and investigators, there are indications of greater success in the future in the Irish District. Some great strides have already been made and during the past year several persons have accepted of the fullness of the Gospel and have been baptised in the Belfast Branch. Missionary activities will soon begin in the cities of Northern Ireland, where the Gospel has never been preached. With the help of the Lord, the work will continue to progress in the Irish District.

MESSAGE from the MISSION PRESIDENCY



AND all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord . . . He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." (Leviticus 27: 30-34)

The foregoing citation from the Bible relative to the law of tithing demonstrates once again the principle of justice. All are admonished, rich and poor, that the tenth is holy unto the Lord.

The revelation now known as Section 119 of the Doctrine and Covenants was given through the Prophet Joseph Smith in answer to the question, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing."

As in all principles relative to the plan of salvation, the Lord has given man his free-agency to comply or re-

ject, and so, tithing is synonymous with free-will offering.

As your leaders in the British Mission, we would be remiss in our responsibilities if we failed to encourage each of you to assure for yourselves the blessing promised to those who obey the commandment, "for he that is tithed shall not be burned at His coming."

Those who return to the Lord an honest tithe for his bounties are indeed "doers of the word" and evidence their faith by their works. Unto them shall the "windows of heaven be opened."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room to receive it." (Malachi 3: 10)

*Selwyn J. Boyer
Wallace K. Reid
George A. Smith*

BRANCH M.I.A. AWARDS TO BE ANNOUNCED IN NEXT "STAR"

THE MISSION M.I.A. BOARDS wish to announce that the Branch M.I.A. awards as previously announced in the 1947 M.I.A. Convention at Nottingham and in the September, 1947 issue of the *Millennial Star*, will be released in the March issue of the *Star*.

New Church Property

Dedicated at Barnsley

DEDICATORY services for the newly-acquired chapel at Barnsley, Yorkshire, were held on December 21st, 1947. The new property, which is located just out from the centre of the city, answers the needs of the Barnsley Branch and will be a great asset to its growth and development.

Services were conducted by Sheffield District President David W. Egbert. Speakers included Presidents Alma Sonne of the European Mission; Selvoy J. Boyer of the British Mission; his Second Counsellor, President George F. Poole; President Egbert; and Elder Wallace G. Bennett. A chorus composed of District missionaries sang "Bless This House." Betty Roberts of Barnsley played a piano solo. There were eighty-five present at the services, including members from Sheffield and Doncaster Branches.

Following is a summary of President Sonne's dedicatorial prayer:

"We thank Thee for Thy mercies and blessings unto us. We praise Thy name for every manifestation of Thy goodness. We thank Thee for the acquisition of this property. We thank Thee for its suitability as a meeting place and for its location. We thank Thee for the integrity and faith of the Prophet Joseph Smith. We thank Thee for the missionary movement on the earth and for the reception accorded Thy servants.

"We ask Thee to bless the affairs in the British Mission. Bless President Boyer, President Egbert of this, the Sheffield District, and the missionaries in this district. Preserve them from sin and guide them that they might declare Thy truths without fear or favour.

"We present this building before



Barnsley Chapel

Thee. Let Thy blessing, Thy watch-care, and Thy protection be upon it. May it be preserved against destructive influences. We dedicate it unto Thee, the Lord, as a place of worship. We dedicate every portion of it from the roof to the basement, the furniture, fixtures, and drapes. Accept it that it may stand as a monument to the faith of Thy people. Protect it against vandalism on the outside and on the inside. Let peace dwell inside and outside the building. Bless the soil around it that it may be productive. Keep this building as a holy place.

"By power and authority of the holy priesthood, Thy servant who has been sent here by the First Presidency of the Church, dedicates this building unto Thee."

In his sermon, President Sonne emphasised a theme suggested by President Egbert, "Live as we pray." He bore testimony that from many years experience he had learned that a mission or an honest payment of tithing never impoverished anyone.

Dundee Elders Unfold

Shades of Past

A FEW weeks ago, two elders in the Scottish District (Elder Junior E. Call and Paul H. Maeser) were assigned by Scottish District President William H. Stoneman to commence missionary labours in Dundee. Upon arriving there, the two young elders immediately began to establish contacts and search for a hall in which to hold meetings.

In a letter to the *Millennial Star*, Elders Call and Maeser wrote of a most unusual experience which occurred one day as they were attempting to locate a hall. On this occasion, the two missionaries were accompanied by President Stoneman and Elder Reed Izatt, who had come over from Glasgow. As they passed a bookshop, President Stoneman suggested that they stop and make enquiries as to whether or not a certain book relating to the Church was in stock.

The bookstore manager, a Mr. Frank Russell, explained that although the book concerned was not in stock at the present time, that he did expect it soon. As the elders were about to depart, Mr. Russell stated that he had recognised their American accents and was rather curious as to just what a group of Americans were doing way over in Dundee, Scotland.

"We told him we were Mormon missionaries," wrote Elders Call and Maeser.

"That's strange," he said, "I've been sticking up for your church all of my life. My grandparents were among the first people to be baptised in Dundee when your people first came over here."

"He then showed us the Masonic Hall," continued the elders' letter, "to the rear of his shop where the early church meetings were held, and told of his attending them as a young child with his aunt. He also mentioned that he had a copy of the early Branch

record at his home, and if we would call back later he would be glad to show it to us.

"Upon calling back, we were shown the record, an old book-keeping notebook with yellowing pages. The minutes of the first meeting, written in black ink turning brown with age, were still legible:

'Dundee Branch

The Church of Jesus Christ of
Latter-day Saints
Organised by Elder John Cairns
from Nauvoo
Assisted by Elder J. D. Rosy
from Stirling
On 17th July, 1844
Consisting of Ten Members

"Later, the record speaks of baptisms and ordinations:

'Br. Robert Russell (Mr. Russell's grandfather) ordained to the office of a Teacher by Elder James D. Miller;'

Of suspension and deaths:

'Isebella Clement, March 16th, 1845, in Childe Bed;'

Of marriages and births:

'July 18th, 1845, Born of Sister Isabella Findlay, boy, James Findlay.'

"The record also included a part of a sermon on the gathering of the Ten Tribes of Israel.

"Reading the aged record and reviewing the events in the lives of those elders and members, whose foot-steps we follow, have proven inspirational and challenging to us who are now reopening this very same branch."

Thus, it is remarkable, indeed, that as the Restored Gospel is once again being preached to the inhabitants of Dundee and that as a branch of the Church is again being established in the city, that this account of the original organisation of the Dundee Branch should be discovered.

Bradford Bee-Hive Chorus —● ● Wins Wide Acclaim

SINGING before an audience of over 3,500 people, receiving a B.B.C. audition, appearing at numerous churches and theatres, and considered for a motion picture film to be made shortly, the Bradford Branch Bee-hive Girls' Chorus has gained the attention of the general public and has won wide acclaim.

Known to be members of the Church of Jesus Christ of Latter-day Saints, the girls of the chorus are displaying the standards of the Church in their performances. Their dress is that of the Bee-hive bandlo, and to audiences unfamiliar with the M.I.A. programme, it is always a point of special interest. In a Christmas production recently held at the New Victoria Cinema in Bradford, the girls performed before a capacity audience exceeding 3,500 persons. The girls sang three selections — "You Can Smile," "Christmas Carol," and "Silent Night." They were accompanied by the mighty Wurlitzer organ. The cinema manager, Mr. Paul Ridler, complimented the girls on their excellent performance and announced that

they may be featured in a film to be made shortly.

The Bee-hive Chorus has maintained a very active schedule. They have appeared at several theatres and churches in and around Bradford. They are preparing for a professional show to be presented in the near future. They often render selections for the Bradford Branch and auxiliary meetings and socials. They are now being auditioned for the B.B.C.'s "Northern Children's Hour."

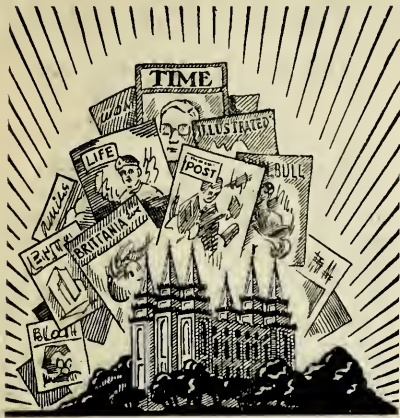
The Bee-hive girls are under the leadership of Gladys Goldthorpe as Bee-keeper, Muriel Fearnley as music director, and Hilda Firth as pianist. The girls include Rita Tomlin, Brenda McCormick, Vera Firth, Joyce Miller, Marjorie Woodcock, Mary Walker, Edah Burden, Irene Firth and Barbara Walker.

The *Millennial Star*, on behalf of the Saints of the British Mission, congratulates these young girls and their leaders on their past achievements and wishes them much success for the future.



Bee-hive Girls of the Bradford Branch, performing in the New Victoria Cinema, Bradford, before a capacity audience

THE CHURCH AND THE PRESS IN BRITAIN



He tells how the Mormon Church, now with a million adherents or "Saints," goes back to 1830. Its faith is based on the Bible, coupled with the divine revelations of one, Joseph Smith.

Smith had a humble birth in New York in 1805. In 1844 he was murdered in an Illinois jail.

He was fourteen when he's reputed to have had his first "divine experience." Four years later, his followers believe, he was visited by the Angel Moroni "in a great burst of light."

He was directed to a Hill Cumorah, where were found gold tablets directing him in his way of religion. On April 6th, 1830, the first Mormon church was founded. Early Mormons were unpopular, sought refuge in the rugged wastes of Salt Lake Valley.

Salt Lake City grew up around the Mormon faith. Seventy-six per cent of the city's population is now Mormon. Eighty-five thousand are converts from Britain.

Mormons contribute ten per cent of their earnings to the upkeep of the Church. Their code of living bans alcohol, tobacco, tea, coffee . . .

There are now eight Mormon temples—four in Utah, one each in Canada, Arizona, Idaho, Hawaii. Two more are under construction in California . . .

Their missionaries in this country are undertaking the giant task of microfilming all parish records. Films are sent back to the Mormon genealogical filing department.

Living members of families are then baptised by immersion in the names of their forebears . . .

Most grievous charge levelled at the heads of Mormons is the practice of polygamy. Says Missionary Call: "Mormons ceased to be polygamous in 1890."

THE following is an excerpt from a recent publication in Great Britain pertinent to the Church:

People's Journal (Dundee)

MORMONS SEEK FOREBEARS AND FOLLOWERS.—Twenty-five year old Junior E. Call and twenty-one year old Paul H. Maeser are Mormons. They've come from Salt Lake City, in the Mormon state of Utah, U.S.A., to re-establish a branch of their Church in Dundee.

There is no material gain for the two slim, solemn missionaries. As two of 150 Mormon disciples at present in Great Britain, they foot the complete bill for their two-year trip.

Junior Call was in the Pacific with the American Marine Corps. He saved up then for his missionary passage. He was discharged with a forty per cent disablement pension. That's what he's living on while over here. He chucked a good railway job to spread his faith.

The two young Mormons do it with open-air meetings, weekly services in Dundee's Unitarian Church, door-to-door pamphlet canvassing.

Sometimes the sympathetic ask them in, seek their story. It's left to Junior to do most of the talking.

Priesthood Administration

During the Past 100 Years

TO the world-wide membership of the Church of Jesus Christ of Latter-day Saints, the Centennial Year, 1947, has been one of thanksgiving and testimony building. As it passes into history, it would be well to review once more the important events of one hundred years of priesthood administration.

The restoration of the priesthood is a thrilling story, but the accomplishments of men aided and empowered by that priesthood, is even more thrilling. The definition of "priesthood," given by President John Taylor, is one of the most comprehensive ever stated:

"Priesthood is the Government of God, whether on the earth or in the heavens, for it is by that power, agency, or principle that all things are governed on the earth and in the heavens, and by that power that all things are upheld and sustained. It governs all things—it directs all things—it sustains all things—and has to do with all things that God and truth are associated with. It is the power of God delegated to intelligences in the heavens and to man on the earth."

Not long after the visit of Peter, James and John, of Moses, Elias and Elijah, the Church was established with all of its ordinances, officers and authority. Once again the Gospel was preached with power and the ordinances thereof were administered with authority, both for the living and the dead. The gifts of the Spirit were again enjoyed by the modern saints, even as they had been enjoyed by the saints anciently.

These marvellous things that were happening after the long age of darkness did not go unchallenged by the powers of darkness. Persecution came upon the Saints in full measure. From New York to Ohio, from Ohio to Mis-

By Leland W. Rawson
President of the
Liverpool District

souri, and Missouri to Illinois they were driven. Perhaps the most severe test of all came after the Prophet and his brother were killed at Carthage. Then it was that 20,000 people were driven from their homes, their city, and their temple to the great Salt Lake Valley, a distance of over a thousand miles, and that, too, over territory where but few trappers had gone before. These trials and hardships tested the faith of the Saints as few people have been tested. And in all of these difficulties it was the holy priesthood that gave direction in the midst of despair and kept order in the midst of chaos.

The struggle in the desert for existence was no easy task. It took all the courage, all the energy and all the faith these sturdy men and women could command. Shortly after the Saints arrived in the Valley, the problem of civil government became of utmost importance. To meet the exigency, the State of Deseret was organized. President Young became its governor, the bishops of the wards its



Brigham Young

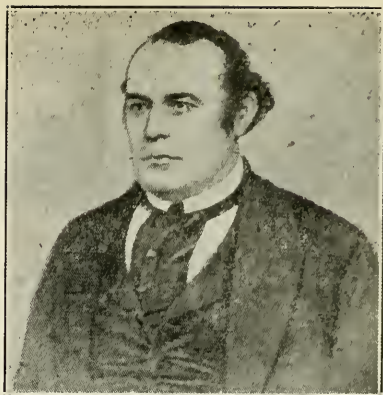
justices of peace. Lawyers were unknown; they were not needed. It was a "complete fusion of church and state," so much so, that it was difficult at times to distinguish where ecclesiastical administration left off and civil jurisdiction began. The Gentiles of this period who came among the Saints called the government a "theodemocracy." And by the fair-minded it was conceded that mercy and justice were administered with impartiality to Saints and Gentiles alike.

Parley P. Pratt, in a letter to his brother describing the conditions that prevailed, had this to say:

"No elections, no police reports, no murders, no wars in our little world. How quiet, how still, how peaceful, how happy, how lonesome, how free from excitement we live. No policemen or watchmen of any kind have been on duty to guard us from external or internal danger. A meeting, a dance, a visit, an exploring tour. Oh, what life we live! It is the dream of the poet actually fulfilled in real life."

Two years President Young gave the colonists to get a foothold in the desert and then, under inspiration of God, leaders were appointed and with carefully selected groups were sent out to secure their territory: southward to Provo, to Parowan, to St. George, in Utah; then westward to Carson City, Nevada, to San Bernardino, San Pedro, and San Diego, California; northward to Bear Lake, and Lemhi on the Salmon, in Idaho; eastward to Pueblo, Colorado, and Laramie, Wyoming. And at most of these outposts colonies were established to protect the strategic entrances to the Great Basin, making more secure the journey of migrating Saints and Gentiles.

In 1849 Congress was approached by the leadership of the Church to admit this vast territory into the Union as the State of Deseret. This the Congress refused to do and instead reduced the size of it, creating, in 1850, the territory of Utah. Brigham Young was appointed as its first governor. In 1858, due to lies published about the



Parley P. Pratt

Saints and false stories circulated in Washington, D.C., President Young was replaced by Alfred Cumming of Georgia. To those close to the President, this was a severe blow, for they feared his influence and prestige would diminish. But Brigham Young was not worried for, said he, "Though I may not be Governor here, my power will not be diminished. No man they can send here will have much influence with this community, unless he be the man of their choice. Let them send whom they will, and it does not diminish my influence one particle. As I said the first time I spoke on this stand, my Governorship and every other ship under my control, are aided and derive direct advantage from my position in the priesthood." Brigham Young knew from whence came his power and he knew that so long as he exercised that power in righteousness, his influence among the people would not diminish.

In all of these manifold duties the Church did not neglect one of its great responsibilities—that of carrying the Gospel message to the world, and before President Young died in 1877, 70,000 Europeans had been brought to Utah.

These achievements of the priesthood in the past are secure. What of the present? In 1933, when the depression

—continued on page 64



Editor

ON PREACHING THE GOSPEL BY ACT AND DEED

ONE late afternoon, about six months ago, a woman came to Mission Headquarters in London, asking to see the person in charge. I invited her into my office and listened to the story which she had to tell.

She stated that she was a Canadian and had come to England for a few months to take care of some personal affairs. She went on to say that while in Canada she had lived in a Mormon community. She said that although she knew nothing concerning the doctrines and beliefs of the Church, she had a deep respect and admiration for the Mormon people. "They were the best neighbours I have had anywhere," she exclaimed.

She had wondered many times as to the religious beliefs of a people with such high ideals—a people whose religion was successful in giving them the desire to live clean lives; to avoid worldly pleasures, even to the abstinence of liquor and tobacco.

This woman went on to say that she was very desirous to learn of our teachings. From that day on, she attended the South London Branch Sacrament Meetings and Sunday Schools. She also became a regular attender at the Thursday night Investigator Meetings.

Here in England she found the same type of people that she had previously had for neighbours in Canada. She sought out the teachings which so influenced their lives. She studied; she prayed; and she believed. In time, she joined the Church.

In the Thirty-ninth Section of the Doctrine and Covenants, the Lord says, "I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labour of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbour . . ." We, as members of the Restored Church, have been given the responsibility to warn our neighbour. Surely, as evidenced by the afore-mentioned illustration, a most effective way of warning our neighbour, of preaching the Gospel of Jesus Christ, is by our actions. Those Canadian Saints, whose every-day lives were instrumental in preparing the way for another soul to the Kingdom of God, will probably never know of the fruits which their seeds have borne.

Likewise with us, as we are in constant contact with the outside world, our deeds may result in the sowing of seeds which will, perhaps, many years later, bear fruits that we will never know of.

orial



It has been said about some individuals that when they walk into a room, that no matter how dark the day, that things and conditions brighten up. The warmth and gladness that radiates from their lives, warms and cheers those whom they meet. Persons who have joined the Church of Jesus Christ of Latter-day Saints and who have developed a knowledge of its teachings, can acquire the ability to lighten the lives of others by abiding by a principle the Saviour often stressed—to love one's neighbour as oneself.

The acquiring of the ability by his acts and deeds to convince others that the Restored Gospel of Jesus Christ has something constructive that will contribute to their happiness in this life and that will awaken forces which will inspire them to a higher plane of living should be the aim of each Latter-day Saint. Surely, there is great wisdom in Edgar A. Guest's well-known saying, "I would rather see a sermon than hear one any day."

As soon as we tell someone that we are affiliated with the Church of Jesus Christ of Latter-day Saints, we are immediately under their close observation. From the things which we do and say, the entire Church will be judged by that person. If we depart from the Gospel teachings, a false impression will be left and an unnecessary barrier will be created. But if we observe the commandments of the Lord and constantly emulate the life of the Saviour, a spirit of love and brightness will radiate from us and a lasting impression for good will lie in our wake.

A double reward awaits those who live the Gospel and preach it to others by example: first, a clear conscience—a feeling within ourselves that we know that that which we do is compatible with the desires of our Heavenly Father, and secondly, the reaping of the promised blessings, both temporal and scriptural, which are given to those who are observant of the Lord's commandments.

Public interest towards the churches of Britain today is alarmingly low. Many state that they feel that the churches are not able to satisfy their spiritual needs; that "something" is lacking. The opportunity for the acceptance by many of the doctrines of the Church of Jesus Christ of Latter-day Saints is great, indeed, for we know that that "something" is the Gospel of Jesus Christ in its fullness. May we ever strive to avail ourselves of these opportunities and to discharge our responsibilities by keeping the commandments of the Lord, thus preaching the Gospel by our actions and assuring us of the blessings that accompany those who seek to do the will of our Father in Heaven.—SELVOY J. BOYER

World Church News



CHURCH PLACES EXHIBIT AT CALIFORNIA GOLD RUSH CELEBRATION.

—The Church has prepared an exhibit in Gold Discovery Park, California, to help commemorate the centennial of the discovery of gold in California. The celebrations began on January 23rd and continued for three days. The centennial is now closed, but will open again in the Spring and will remain open throughout the summer. The exhibit prepared by the Church is housed in a small cabin, representative of the times and is one of the three buildings on the park site. It depicts the march of the Mormon Battalion, their working for John Sutter after release from the Army, and their discovery of gold under the direction of Sutter's foreman, James W. Marshall. The exhibition is staffed by missionaries of the Northern California Mission. Literature telling of the Mormon Battalion is being distributed.

5,000 NEW SENIOR SCOUTS SOUGHT IN M.I.A. PROGRAMME.

—The General Superintendency of the Y.M.M.I.A. and the General Scout Committee have announced that plans have been made to bring 5,000 new Senior Scouts into the M.I.A. programme. Campaigns are to progress whereby young men of Senior Scout age in each stake will be contacted and encouraged to participate in the movement.

GENERAL AUTHORITY VISITING SOUTH AMERICAN MISSIONS.

—For the first time since the organization of the South American Mission in 1925, the missions in South America will be visited by a General Authority of the Church. Elder Stephen L. Richards, accompanied by his wife, is now enroute to Buenos Aires, where they are expected to arrive during the first part of February. Elder Richards will tour the Argentine, Brazilian and the Uruguay Missions, and will travel over to Chile to investigate the conditions there. The tour will take him from three to four months.

OVER ONE MILLION PERSONS VISIT TEMPLE SQUARE IN 1947.

—It has been announced that 1,003,248 persons visited Temple Square during 1947. This total has exceeded that of any other year. Second highest year was that of 1946—719,765 visitors. 1941 is next with 465,432 visitors and 1939 next with 406,132. Elder Richard L. Evans of the First Council of Seventy is President of the Temple Square Mission.

LOS ANGELES TEMPLE LOT GRANTED ZONING PROTECTION.

—The Los Angeles City Planning Commission has granted full zoning protection for the temple to be built in the near future. President George Albert Smith announced that plans for the erection of the temple are progressing and that further announcements would be forthcoming.

ADDITIONAL LAND PURCHASED FOR OAKLAND TEMPLE SITE.

—Two additional acres of land adjacent to the temple site in the East Oakland, California foothills, have recently been purchased by the Church. This latest purchase enlarges the temple site to sixteen acres and greatly improves the entrance approach.

The Church in Europe



LEADERS, YOUTH OF CHURCH IN EUROPE GET PUBLICITY.—The Church News section of the Christmas News (Deseret News) featured articles by Church leaders, mission and auxiliary heads, and youth of the Church from many lands. All wrote on the theme, "Looking ahead into a new century of growth and development." Pictures and statements from the following members of the European Mission were included: Hillevi Niemi, Finnish Mission; Inga Marie Strand, and Per Johansen of the Norwegian Mission; Berit Wiman and Helmer Holmberg of the Swedish Mission; Robert Jan Kosek and Vera Maresova of the Czechoslovakian Mission; Robert Millard and Alice Bickerstaff of the British Mission; Jackie Walz and Rachel Moment of the French Mission; Resa Guertler and Siegfried Josef Widmar of the West German Mission; Rita Bukke and Alfred Hansen of the Danish Mission; Jan Vander Toolen and Rini Vissler of the Netherlands Mission; Hugh Helm and Erma Muir of the South African Mission. Mission presidents were also quoted.

GERMAN CHILDREN REMEMBERED AT CHRISTMAS TIME.—Children in the East and West German Missions were happily surprised with gifts from the American brethren in

their midst. Bars of chocolate, nuts, and biscuits were distributed by Mission Presidents Walter Stover and Jean Wunderlich, Mr. and Mrs. Eugene Merrill, Mr. Francis R. Gasser, Mr. and Mrs. Victor Billings, and other American servicemen in the occupied areas.

SISTER BARKER, PRESIDENT TAGGART'S DAUGHTERS RETURN HOME.—Sister Kate M. Barker, wife of President James L. Barker of the French Mission, returned to Salt Lake City in late December. Also residing in Zion are Claire and Carol Taggart, twin daughters of President and Sister Scott Taggart of the Swiss-Austrian Mission. They have all been in Europe about twenty months.

FINNISH MISSION HOLDS FIRST MISSIONARY CONFERENCE.—"From Gamla Karleby on the north to Helsinki, the southern-most branch, twenty elders gathered under the direction of President Henry A. Matis" at the headquarters of the Finnish Mission recently. Missionary meetings, well attended public meetings in the auditorium of the University of Helsinki, and a baptismal service were all inspirational events of the conference. One of the ladies who was baptised had travelled fourteen hours by train from Jakobstad to attend the conference.

CZECH MISSION LISTS 100 PER CENT TITHE PAYERS AT END OF 1947.—Church records call for "the number who should pay tithing" and the number who pay tithing. Several months ago President Wallace F. Toronto of the Czechoslovakian Mission listed two less tithe payers than those who should pay. A later report showed one more member had been "converted," with one left. By year's end President Toronto was able to report that every member in the mission who should pay tithing had done so in 1947.

British Mission



ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in Great Britain on December 23rd, aboard the "Mauretania."

Elder **ANDRE C. ANASTASIOU** of Salt Lake City, Utah, was assigned to labour in the Irish District.

Elder **MERVIN R. BROWN** of Melba, Idaho, was assigned to labour in the Liverpool District.



APPOINTMENTS AND TRANSFERS

Elder **FRED WHITAKER MASON** was transferred from the Leeds District to the Hull District on January 20th.

Elder **DAVID WILLIAM MEYER** was transferred from the Birmingham District to the Bristol District on January 27th.



RELEASES

Elder **ROY WOOD** and Sister **STELLA S. WOOD** were released as missionaries to the British Mission on January 3rd. They laboured in the Liverpool District where Elder Wood served as District President.

Sister **LOWENE WOOD** was released as a missionary to the British Mission on January 3rd. She served in the London Mission Office, the Nottingham District, and the Liverpool District.



DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT

Reported by **E. John S. Jones**

A pageant depicting scenes incident to the Saviour's birth was recently presented by the Birmingham Primary children. A choral background was rendered by the Bee-hive girls and the missionaries, under the direction of

Elder **Lamar Empey**. In the same programme, the Birmingham Branch was privileged to have the attendance of European Mission Secretary, **Wallace G. Bennett**, who discussed conditions in Europe and related the conversions of **James Ralph Hunter Bailey** and **Vivian Meik**.

BRISTOL DISTRICT

Reported by Albert Eccles

Saturday night, January 10th, in the Zion Road Latter-day Saint meeting hall in Bristol, the house lights dimmed and the curtains parted on what proved to be a spectacularly successful pantomime presentation. This evening was taken over by the Primary and Sunday School children who have been guided and tutored by Iris Stanbury, Primary president, and her able assistants, Elsie Vale and Pat Carey. The performance was perfect in every detail, with gorgeous costumes and elegant scenery and stage settings. T. H. Stanbury was responsible for the expert lighting effects, and all this grandeur was only excelled by a sincere and unaffected performance by the little children. Maisie Dimmer, as the Spirit of Pantomime, introduced the scenes with poetry and song. Starring as "Cinderella," Eileen Flook acted and sang her part well. She was eventually "charmed" by the "Prince," who was played by Marlene Pearce. These two were well supported by Royston Payne as the "Baron," and the two "Ugly Sisters," enacted by Joyce Weaver and Arthur Coleman, who provided humorous interludes, and at times threatened to "steal the show." The minor parts—indispensable to any good performance—were taken by Pat Smith, Shirley Gould, Madeline Parker and Pat Butcher. The chorus of little "Fairies" sang and danced their way into the hearts of the capacity crowd. Many people couldn't attend because of the limited size of the hall. Word of the success and popularity of this "Cinderella" pantomime soon reached many other people, who immediately requested a repeat performance, which was given the following Saturday. These little actors are planning to present their show in another branch of the District as well as in various places throughout the City of Bristol. If we are seeking real happiness and sincerity of purpose in life, we adults certainly must look to children for the example

HULL DISTRICT

Reported by Helen Bryant

Grimsby Branch Conference was held on January 4th. Bernard Hall was sustained as Branch President, replacing Elder Burchell Hopkin, who is now labouring in the Hull Branch. The principle speaker was District President Elwin F. Cammack.

Many contacts are being made by the missionaries in the Hull District. Several cottage meetings are held each week. Elders Lon W. Rigby and Owen Parkinson have moved from the Gainsborough Branch and have commenced labours in Scarborough, where a new branch is to be organised.

Children of the Hull Branch Primary were the guests of the Primary officers at a Christmas party on December 27th. Thirty-six boys and girls, all non-members of the Church, were present. Before going home, each child was presented with a parcel containing candy, gum and a Christmas gift. Thanks and appreciation are owed to the mother of President Cammack, who sent the candy and gum over from America, and to Susannah Twidale of the Hull Branch, who gave each child an orange.

The members of the Hull Branch Sunday School were entertained at a Christmas party on January 1st. A. E. Ransom, Superintendent of the Sunday Schools, kept the children entertained with singing and games. Talent "spotting" revealed some clever young artistes. On going home, the tired but happy children were given a book, a box of crayons, an orange and an apple. Thanks are due, once again, to Sister Cammack, whose boxes of crayons made it possible for each child to have a packet. The Hull Branch Sunday School and Primary teachers have worked hard, but they have received great joy in working with the children.

IRISH DISTRICT

Reported by Anne B. Dunn

The Belfast Branch Sunday School and Primary held a party in a room especially decorated for the visit of Santa Claus (Elder Vaughan Merrill),

who gave a very creditable performance. His arrival was the high-light of the afternoon. Each child was presented with a lovely gift. A "ginger-bread man" was contributed by Evelyn Dodds. Twenty-eight children enjoyed the occasion and willingly gave promises to Santa to be good 'till his next yearly visit.

The Belfast Branch Relief Society and M.I.A. sponsored a party on Boxing Day. The room was decorated with paper chains and myriads of silver and gold tinsel bells, giving the room a festive appearance. About forty members were in attendance. The efforts of Joseph Ditty as M.C. were appreciated. The proceeds for the evening were turned over to the Relief Society for the purpose of purchasing crockery.

Elsye Dowdall, who for some time has been President of the Belfast Branch Relief Society, was the guest of honour at a farewell party given by members of the Relief Society. Eleanor Turner was sustained as President of the Relief Society, with Margaret Dodds as First Counsellor and Dorothy Ferris as Second Counsellor.

The Belfast Branch M.I.A. was re-organised and the following officers were sustained: Anne B. Dunn, Y.W. M.I.A. President; Joan Taggart, First Counsellor; Elizabeth Walker, Second Counsellor; Queenie Poppin, Secretary; Elder Grant Dalton, Y.M.M.I.A. President; George Walker, First Counsellor; Hubert Wilson, Second Counsellor; Joseph Ditty, Genealogical Committee Chairman; Rosetta Larmour, Secretary-Treasurer; William B. Stewart, Branch Clerk.

LEEDS DISTRICT

Reported by Ralph L. Jack

Baptismal services were held on December 13th in the Bradford Chapel. Henry Emerson Burdin and Edah Ann Burdin of the Bradford Branch were baptised by Elder Connel M. Whitehead and confirmed by Branch President Stanley Robertshaw and George Pitts, respectively. Annie Elizabeth Kirk of the Bradford Branch was baptised by Albert Kirk and confirmed by

Elder John M. Newey. June Garner of the Dewsbury Branch was baptised by Elder Whitehead and confirmed by Elder Hal K. Campbell. Frederick Arthur Flynn and Annie Thorpe Barlow of the Leeds Branch were baptised by Elder Whitehead and confirmed by Elder Fred W. Mason and District President Albert C. Walker.

To prepare for 1948, the Relief Society organisation of the Dewsbury Branch recently conducted a conference. In connection with the conference, a pea and pie supper was held, at which twenty-eight persons were served. Appreciation was expressed for the instruction received, and for the social hour. The Society also held an open night social which was attended by twenty-two. Enlistment of support for the coming programme was its purpose.

A special Christmas programme was presented by the Halifax Relief Society at its open night, December 17th. The evening was under the direction of the Branch Relief Society Presidency.

The Sunday Schools of the district held special Christmas programmes in place of the usual programmes on December 21st. Each organisation also had Christmas parties for the children, where all children received gifts.

Dewsbury M.I.A. leaders are planning for greater out-of-doors activity for the coming spring and summer months, in an effort to furnish a wholesome year-round programme for all Mutual members.

LIVERPOOL DISTRICT

Reported by Howard C. Macfarlane

Liverpool District is getting back to normal after the hustle and bustle of a very fine holiday season. Each branch had a Christmas party, with Father Christmas being very liberal. Now, with the decorations down and the New Year ushered in, we look forward with hope for the future and thanksgiving for the blessings of the past.

Mingled with the joy of the holiday season, was a note of sadness—the departure for Zion of the Wood family. President Roy Wood has served this

district for a little over a year. He has gained the respect and love of the Saints who knew him.

Eighty members of the district met at the Preston Branch Hall on the evening of December 11th, to watch a concert by the children of the Preston Sunday School. All who saw the performance voiced the opinion that it was the best they had seen in a long time. The costumes were beautiful, and yet no coupons were needed. The



A scene from children's concert
at Preston

From left to right: Doreen Woolf, Enid Corless, Jean Jamieson, Dorothy Wood, Margaret Nutter

secret was crepe paper. It was an example of talent mixed with initiative, on the part of Bessie Corless, who directed it, and the children who performed. Afterwards, farewell gifts were presented to the Woods by the children.

Liverpool Branch honoured the Wood family on December 15th with a farewell party at which fifty-six were present. An impromptu programme was given and lovely gifts were presented to them.

LONDON DISTRICT

Reported by Ruth Millard

St. Albans Branch Relief Society held a sale of work on December 11th. Refreshments were served to all those in attendance.

A Christmas and New Year's party for the St. Albans Sunday School children was held on January 3rd.

Father Christmas presented each of the thirty-five children with a gift from the Christmas tree.

The St. Albans M.I.A. Minstrel Show was presented on December 13th. The estimated total of persons who have witnessed the presentation is 500.

On December 19th a Scout and Primary Christmas party was held in the Brighton Branch. The Primary gave a short play portraying the birth of Christ.

On December 21st, John W. Perry baptised Michael G. Mitchell, Terence J. Dodd and Shirley E. Long. Michael Mitchell was confirmed by William E. Mitchell, Terence Dodd by Elder James H. Gilbert, and Shirley Long by Elder George P. Marchant. All three are now members of the Brighton Branch.

A Primary and Sunday School Christmas party was held in South London Branch on December 20th. More than sixty children attended.

The South London Branch Scout Troop visited the Natural History and Science sections of the British Museum on January 10th. The troop is growing rapidly and the boys are showing much enthusiasm.

A New Year's party was held by the South London Branch M.I.A. on January 10th. More than eighty people were in attendance.

MANCHESTER DISTRICT

Reported by Norman T. Woodhead

On December 14th, a potato pie supper was held in the home of Mr. and Mrs. Boothroyd of the Hyde Branch.

On December 27th, the Hyde and Denton Branches combined to give a children's Christmas party at Denton. Attendance was good. Father Christmas gave each child a present. Entertainment consisted of branch and individual items and included one from Joan M. Heginbottom.

On December 10th, a potato pie supper was held by the Oldham Priesthood and Relief Society. Rose Mellor made the pie.

On Christmas Eve, Elders Charles E. Scott and Frank P. Reese and Sisters Irene Freeman and Ruth Gates held a successful party for the Stockport Primary children. Refreshments were served by Ronald Glassey, Margaret Moody, and Doreen Evans. Thirty-seven children attended. This was followed by an impromptu social. The evening concluded with carol singing.

On Christmas Eve about eighty people enjoyed a fancy dress party and dance at Rochdale. The play, "Christmas Carol," was presented by a cast of representatives from each auxiliary. The acting was excellent. Alice Waddington was the director. Branch President Sylvester H. Dale acted as M.C. District President Bruerton judged the fancy dress parade. Prizes were awarded to Margaret Tebb, Jean Dunkerley, Leonard Clarke and Arnold Healey. Dorothy Hoyle sang and then gifts were presented by Father Christmas.

The Rochdale and Oldham M Men have entered teams in the Manchester District Amateur Baseball League. George Wynn of Oldham is League Secretary and Norman T. Woodhead of Rochdale has been appointed to the league management committee. Anyone who has any surplus baseball equipment of any description is asked to inform Norman Woodhead, 28 Blenheim Street, Rochdale, who will arrange for the purchase of it.

NEWCASTLE DISTRICT

Reported by Joyce H. Tiffen

Missionaries are once again labouring in Shildon. Elder John H. Gray and Douglas W. Loosle have recently organised the M.I.A. Relief Society meetings are also being held once again.

On December 9th, a bazaar was held by the South Shields Branch. The funds secured are being used for the purchase of new hymn books and for the Sunday School party.

Sunderland Branch has been very busy these past weeks in completing the organisation of a new Boy Scout

Troop. At present the troop numbers twenty-seven (all non-members). There are three complete patrols at the present time. Branch President Frederick W. Oates and William Wright are the leaders of the troop. On December 22nd and 23rd, in the Sunderland Branch Chapel, this newly-created troop of scouts gave a concert attended by 180 persons on the first evening and 160 the second evening.

On December 27th, the Primary and Sunday School children of the Sunderland Branch participated in a Christmas party. Games were played under the direction of Gladys Quayle. Each child was presented with a gift by President Oates. Following this, the officers and teachers held their Christmas party. Games were conducted by Ellen Oates. The Relief Society provided refreshments.

On January 1st, the Carlisle Branch held a New Year's party. Refreshments were served under the direction of Lillian Wallace. Games were conducted by Joyce H. Tiffen. The evening proved to be a great success, with both children and adults enjoying themselves immensely.

NORWICH DISTRICT

Reported by Alfred F. Woodhouse

Elders George W. Palmer and Thomas Harper recently spoke at the Lowestoft Wesleyan Chapel, on the "Youth Movement."

The Lowestoft Relief Society recently held a Christmas bazaar, at which £25 was raised.

A Sunday School party was held for the Lowestoft children on December 24th. With a surprise box produced by Superintendent Ronald Coleby, containing candy and popcorn, a gala time was had by all.

Elder Palmer and Yarmouth Branch President Albert Cole spoke before the Yarmouth Toc H on the "Church Welfare Programme."

The Lowestoft M.I.A. sponsored a New Year's Eve party and dance. Refreshments were served by the Y.W. M.I.A. During the evening, Sidney

Coleby was presented with a writing case for his labours as branch president.

On December 13th, the Norwich Sunday School held a social to raise funds for their future needs. A novel feature of the evening was a ladies' and gents' toy motor race. The winner of the final heat was given a prize. Refreshments were served. The Primary also had a party on December 20th. Games were played and refreshments served.

A pageant entitled, "The Light of the World," was presented in the Norwich Chapel on December 21st. The Sunday School children participated. The pageant was directed by Sister Betty Mitchell. In the background, the Branch chorus sang carols.

Alfred Woodhouse and Donald Cook have been sustained as Chairman and First Counsellor of the Norwich Genealogical Committee.

New officers were sustained in the Lowestoft Branch: Ronald Coleby, Sunday School Superintendent; Christine Coleby, First Assistant; Dorothy Daniels, Second Assistant; Violet Coleby, Genealogical Committee Chairman; Gladys Walpole, Secretary and Treasurer; Annie Stafford, Y.W.M.I.A. Counsellor.

NOTTINGHAM DISTRICT

Reported by M. June Wilson

Derby Branch held its Christmas party on December 17th, with M.I.A. President George Bradley in charge.

On December 22nd, under the direction of Geraldine Anthony, the Derby Primary children depicted scenes of the first Christmas before sixty Saints and friends.

Eastwood Branch held a very successful social and dance on December 20th. The high-light of the evening was the investing of the Eastwood Second Boy Scout Troop, under the direction of Mission Scoutmaster Bertram Stokes.

A bazaar was held by the Eastwood

Branch Relief Society on December 6th. It was opened by Emma Bradley and President Sarah Potts.

Hucknall's first annual dinner and social was held on December 13th, at the Byron Building, with Branch President Joseph Hayes conducting the entertainment.

A baptismal service was held at the Leicester Vestry Street Baths on December 6th. Terrence Arthur Whiles and Lilian Headley were baptised by Elder Earl R. McEntire and confirmed by District President K. Gunn McKay and Elder Jerrol M. Boyer, respectively.

On December 20th, fifty children enjoyed tea and games provided by the officers and teachers of the Leicester Sunday School and Primary.

The Relief Society and M.I.A. of Leicester held their Christmas party on December 27th. The programme was successfully directed by Leslie J. Sullivan and Grace L. Parker. Lilian Headley was selected as the M.I.A. Queen for Leicester Branch.

Whole-hearted work by members of the Nottingham Branch Relief Society was rewarded on December 20th, at the Christmas bazaar.

Tea, games, and prize-giving was enjoyed by the Sunday School children and Saints on December 27th, at Mansfield, sponsored by the Sunday School Board: Minnie Wilson, Susie Massey and Edith Brown.

SCOTTISH DISTRICT

Reported by Reed M. Izatt

The Dundee Branch M.I.A. has been organised and is now functioning under the direction of Margaret McKensie as President of the Y.W.M.I.A. and Elder Paul H. Maeser as President of the Y.M.M.I.A.

Seventy members and friends of Airdrie Branch enjoyed a Christmas social under the direction of Elders Vernon C. Young and L. Glade Greenhalgh. Robert Martin accompanied the community singing with his accordian. Nan Gilles, in full highland dress,

rendered a solo on the bagpipes. Margaret Parks' Sunday School Chorus sang several numbers.

The Aberdeen Relief Society has been organised with Barbara Esson as President, Mary Henry as First Counsellor and Elizabeth Edwards as class instructor. Betty Sutherland was in charge of the Aberdeen Branch M.I.A. Christmas social. Ina Findlay was the pianist for the evening.

The Edinburgh Home Primary met Christmas Eve, enjoyed games, and went carolling under the direction of Elders George K. Hardy and Willis Robinson. M.I.A. Christmas Social was held on December 21st.

Glasgow M.I.A., led by Elder Fletcher, went Christmas carolling on Christmas Eve. Following the carolling, the group enjoyed refreshments at the home of Mr. and Mrs. Thomas Junor. Ninety members and friends were in attendance at the Glasgow Branch Christmas party. The Home Primary conducted by Marjorie Foote and Kathy MacDonald enjoyed a Christmas social at the home of Marjorie Foote.

A baptismal service was held in Glasgow on December 13th. The following were baptised: Margaret Dobbin, Stuart Stout, and David Calder—by Elder Verl Iverson; George Sinclair and Betty Sinclair—by Robert Clark. They were confirmed by Elder Reed M. Izatt, Edinburgh Branch President William Stout, Thomas Calder, Elder Iverson and Robert Clark, respectively.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

A District Primary and M.I.A. convention was held in the Sheffield Latter-day Saint Chapel on December 11th, under the direction of District President David W. Egbert. Helpful instructions were given to all branch and district officers by President and Sister Wallace R. Reid and Mission Y.W.M.I.A. President Blanche Houchen.

An M.I.A. "snowball" party and branch reunion were held on December 27th in the Sheffield Branch Recreation

Hall. By special invitation, 100 guests enjoyed a fine dinner served by officers of the Y.W.M.I.A. and Y.M.M.I.A. A very enjoyable evening of games, music and dancing followed.

On New Year's Eve, the Sheffield Branch, M.I.A. sponsored a dance and social evening in the Latter-day Saint Recreation Hall, under the direction of the Mutual officers. Music for the entertainment was supplied by friends of the Church. Refreshments were served and a very enjoyable evening was spent. At twelve o'clock a watch-night service was held in the Chapel under the direction of Branch President George A. Stubbs. Appropriate speeches were given by Elder Robert I. Call and District President David W. Egbert.

On New Year's Eve, a party for the Sunday School and Primary children was held in the Barnsley Chapel under the direction of Harry Hall, assisted by the Primary and Relief Society auxiliaries. Refreshments were served to about forty children.



Barnsley Branch held a baptismal service in the Sheffield Branch Chapel on January 10th under the direction of Branch President Richard Birkhead. Freta Hall, Madeleine Hall, Beryl Hall and Elizabeth Gwenda Roberts were baptised by Elder J. Blythe Moyes and confirmed by Elder John L. Smith, Clay S. Tanner, Robert M. Francis and President David W. Egbert, respectively.

WELSH DISTRICT

Reported by Gladys Mason

On December 23rd, a Relief Society social was held at the Varteg Branch. Talks on "The Birth of our Saviour" were given and solos were rendered by the Relief Society sisters. A delightful supper followed and was enjoyed by the twenty-nine people present.

District Union Meeting was held at Merthyr Tydfil on January 3rd. Elder

William T. Davis gave a very instructive lesson on "teachers' courses."

On December 19th, a grand children's concert was held at the Merthyr Branch. It included Christmas plays, songs and solos. Thirty children participated in the programme and 110 persons were in attendance. The concert was most successful and represented much hard work by Sisters Marion Allen and Nancy Tenney.

On December 22nd, a farewell social was given in honour of Sisters Allen and Tenney, who have been assigned to labour in the Mission Office and Birmingham District, respectively.

A Primary party was held at the Varteg Branch on January 6th. The children had a most enjoyable time. Games and tea were provided by Sisters Elva Bennett, Ivy Hyde, and Gladys Mason.

PERSONALS

BIRTHS

JARRETT.—On December 28th, the infant daughter of Norman and Marjorie Jarrett of the Oldham Branch was blessed by her grandfather, John Massey, and given the name of Carol.

BURGESS. — Raymond Keith Burgess, infant son of Anthony and Gwendel Burgess of the Birmingham Branch, born July 26th, was blessed on December 9th by District President Charles L. Norton.

PARKES. — Melvin Thomas Parkes, son of Ira and Audrey Parkes of the Birmingham Branch, born November 30th, was blessed on December 28th by Branch President William St. John Yates.

DEATHS

POOLE. — Edwin Poole, a former president of the Lye Branch of the Birmingham District, died on January 11th at Murray, Utah, U.S.A. His funeral services were held on January 14th in the Murray 1st Ward.

EMIGRATIONS

BUCHANAN. — William and Lois Buchanan, and their two children, Laraine and Stuart, all of the Birmingham Branch, recently emigrated to America.

MOHRKE. — Doreen Mohrke of the Gateshead Branch left for America on December 22nd to make her home in Salt Lake City. A social was held in her honour at the Gateshead Branch on December 10th.

HORNER.—William T. and Beatrice Horner, and their children, Raymond, Joy, Reginald and Marie, all of the Birmingham Branch, recently emigrated to America.

MAGUIRE. — Gwendoline and Edward Maguire, and their son, Darrell, all of the Birmingham Branch, recently emigrated to America.

OATES. — Frederick W. Oates, Jr., and Hazel D. Oates of the Sunderland Branch left England for Ogden, Utah, on December 23rd, aboard the "Marine Marlin." A farewell social was held in their honour on December 13th.

FARMER. — Clarice Farmer of the Birmingham Branch recently emigrated to America.

FORWARD.—Megan Forward of the Birmingham Branch recently emigrated to America.

WALKER. — George William and Elsie May Walker of the Hull Branch left December 23rd for Salt Lake City, where they will make their home. A farewell party was given in their honour on December 12th.

GRUNDY. — George and Sarah Grundy of the Birmingham Branch have recently emigrated to America.

MARRIAGES

ANDERSON - BLAKEBURN. — On Wednesday, December 24th, Mary Ingram Anderson and Ralph Blakeburn, both of the Sunderland Branch, were married in the Branch Chapel. Branch President Frederick W. Oates officiated in the ceremony.

IT IS A RESTORATION

—continued from page 35

they despised even death, and were proved to be above death. And after his resurrection he ate and drank with them as a being of flesh, although he was united in spirit to the Father." The first church historian, Eusebius (about 300), reproduces this same passage in his *Ecclesiastical History*.

Was Jesus Christ resurrected literally? Luke tells us he was (Luke 24), but those believing in Luke's statement are said by many to believe in an anthropomorphic God. Jesus appeared to Joseph Smith as a glorified resurrected being. Moreover He was the first fruit of the resurrection, and, as He was resurrected, so shall we be. Ignatius, in this same journey to be martyred, wrote to the **Trallians**, "Be deaf therefore when anyone speaks to you apart from Jesus Christ, who was of the family of David, and of Mary, who was truly born, both ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died in the sight of those in heaven and on earth and under the earth; who was also raised from the dead, when His Father raised Him up, as in the same manner His Father shall raise up in Christ Jesus us who believe in Him, without whom we have no true life."

Joseph Smith taught that the gospel was given to Adam, lost and restored more than once, the bringing of the gospel by the Saviour being a restoration. Saint Justin (103-166), Theophilus of Antioch (died A.D. 190), Saint Irenaeus (martyred about 205), Tertullian (160-220 or 240), Clement of Alexandria (died before 216), and Origen (185-254) "tried to convince the pagans that Christianity is not a new religion, but that it goes back to the birth of humanity." (Mourret, *Les Origines Chretiennes*, p. 316)

According to Kirsopp Lake in his introduction to Eusebius' *Ecclesiastical History* (about 300), Eusebius "maintains that the teaching of Christianity was neither new nor strange . . . It had been followed centuries before

them by Abraham and Moses and the later prophets; and the religion of the patriarchs was identical with that of the Christians . . ."

The student of church history will have little difficulty recognising that this teaching is in direct line of Justin Martyr, Aristides, Clement of Alexandria, and Origen."

Joseph Smith called the separate periods when the gospel was on the earth "dispensations," saying that we are living in the last dispensation.

Ireneaus (martyred about 205, Bishop of Lyons) acquaints us with the idea of dispensations. God worked to save man by giving in succession the four "testaments" from Adam to Noah, from Noah to Moses, from Moses to Jesus Christ, and again by our Lord Jesus Christ, (Ireneaus III., II., 8; IV., 9, 3)

But what would become of those who did not hear the gospel and were not baptised during or between the dispensations? How could they be judged according to the gospel which Paul preached? Joseph Smith taught that the gospel is preached in the spirit world where the dead have the opportunity to accept or reject it. He instituted vicarious baptism for the dead and this is now being administered in the temples and the work for the dead will be completed during the Millennium.

The *Shepherd of Hermas* says (Sim. IX., 16, 5), "these apostles and teachers who preached in the name of the Son of God, having fallen asleep in the power and faith of the Son of God, preached also to those who had fallen asleep before them." (Kirsopp Lake translation). In a footnote, Kirsopp Lake cites other passages and adds, "The idea that hearing the gospel and baptism is necessary for the baptism of the righteous dead of pre-Christian times is common."

Moreover, "Again, from the words of the same Jeremiah, they have also cut this: 'The Lord God, the Holy One of Israel, remembered his dead who are

sleeping in the tomb of the earth, and he descended unto them, to announce to them the good news (the gospel) of their salvation'." (Saint Justin, *Dialogue of Trypho*, LXXII., 4)

Joseph Smith taught that the Saviour would come again in power and glory at the beginning of the Millennial reign when there will be a resurrection of the Saints; at the end of the Millennial reign there will be a general resurrection.

Saint Justin and Saint Irenaeus believed in the Millennium which "was never condemned by the church and disappeared at the end of the fourth century after the attacks of Origen, but more still after the victory of Constantine which achieved the final triumph of Christianity." (Boulenquer—De la Fuente, *Historia de la Iglesia*, p. 95.)

The coming of Elias when Joseph Smith said he did come is foretold and the first and second coming of the Saviour are definitely distinguished from each other by Justin Martyr:

"Is it not Elias who, says the Word by the mouth of Zacharias, shall come 'before the great and dreadful day of the Lord?'"

☞ "He replied, 'Perfectly.'

"Since the Lord necessitates recognising two appearances of the Saviour, the one wherein He will appear 'in suffering, without glory and without show (aspect),' the other wherein He will come 'in glory to judge the world' . . . is it not of the great and terrible day, that is, of His second coming, that we are to understand the Word of God, when He announces that Elias is to be the forerunner?"

"'Perfectly,' he replied." (Justin, *Dialogue with Trypho*, XLIX., 2.)

In this same *Dialogue with Trypho* (LXXX, LXXXI, CXIII), Justin Martyr distinguishes a first and second resurrection: in the first resurrection, the saints alone will take part; after the

first resurrection, the millennium will come and then a second or general resurrection, that of all men, which at the end of a thousand years will begin the endless reign.

Saint Irenaeus also admits two resurrections, the first at the beginning of the millennium, for the just alone; the other, a general resurrection for all men, after the thousand year reign.

Tertullian is more explicit: "The anti-Christ having been conquered . . . and most of his followers destroyed, a first resurrection and a first judgment will take place . . . including those who shall have professed the religion of the true God . . . As to the chosen ones, their first reward will be a reign of a thousand years, with Christ, in the New Jerusalem. After this period, the devil who has been bound, will again be given his liberty, and will rebel with the wicked against the just. God himself will exterminate these enemies of His name, and then the resurrection of the unjust will take place . . . the resurrection of the body is universally taught and defended against the pagans and agnostics." (Tixeront, *Histoire des Dogmes dans l'Antiquité Chretienne*, pp. 458, 459.)

In the Book of Mormon, Joseph Smith published the sacramental prayer which the Saviour gave to the people on the western continent. According to this prayer, those who partake of the sacrament are to eat in remembrance of the body of the Son and they witness that they are always ready to keep His commandments "that they may always have His Spirit to be with them." Joseph Smith could not have copied this prayer from any church of his time and the New Testament does not contain the text of the prayer of the Saviour when He instituted the sacrament. The sacramental prayers in use in Joseph Smith's time in the various churches were the result of a long development of which during the first five centuries very little is known. No prayer of the time contained a request for the gift of the Holy Ghost and one of them, the Mass,

had as its chief element the forgiveness of sins. In 1912, Dom Cagin established the text of a sacramental prayer, making use of a Syriac fragment published for the first time in 1899 and of Latin palimpsest fragments in Verona. This prayer is thought to go back to the end of the first century, and is thus the oldest form of the prayer known. After an historical introduction and the giving of thanks, it contains the same elements as the prayer in the Book of Mormon; the idea of service and the prayer for the fullness of the Holy Ghost for all the saints who partake of it. Also there is no mention of the forgiveness of

sins. Is this agreement the result of chance or of the divine origin of the prayers?

The gospel as restored by Joseph Smith agrees in every detail with the earliest known teachings of the early church. Had Joseph Smith not been a prophet of God this would have been impossible. He restored the gospel in its purity and fullness.

The prophet promised — and the members of the church testify—that all “who obey” may, through the power of the Holy Ghost, know of the truth of the restoration for themselves.

POWER OF PRAYER

—continued from page 39

alternative of a second return to surgery, which I dreaded very much, I prayed constantly that I would not have to make that second trip. As each day passed with no real change, I remember saying to myself that God had deserted me and was not hearing my appeal. The fifth day came and still there was no change. One of my doctors came to my room that morning and told me that the operating surgeon would be ready in a few minutes and I was to go through the experience I so much dreaded. Again I said to myself, “My Heavenly Father has not heard me.” Imagine my chagrin at my own thoughts and lack of faith when the surgeon came to my room in his street clothes and said, “I was ready for you in surgery, but I thought over your case again and I have decided to try an experiment. If you get through today, I will let you go home and I believe you will be all right without further surgery.”

He did let me come home. Several months have elapsed and that particular trouble has cleared up and never since re-occured. Thus, I learned a

lesson and I hope I shall not be so prone to criticise and be so impatient in the future.

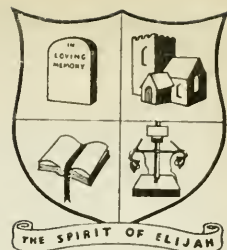
If by any chance some of my Liverpool Conference brothers and sisters should read this, let me express to you my love and best wishes. I am sure all of you have suffered much and that there have been times when about all you had was your faith in God and His work to sustain you and that was more than many of the people around you had.

Brothers and sisters in the British Mission, may I close with a testimony that I know God lives and in this latter day has again spoken to His people through the Prophet Joseph Smith; that this, the Church of Jesus Christ of Latter-day Saints, in His Church and that through it and our obedience to the Gospel which has been revealed to us, we can obtain exaltation in His Kingdom which will be re-established on this earth when it shall be renewed and receive its cleansing and preparation for us, that God is our Father and we are His children. May He bless us and help us all to do His will is my sincere prayer for us all.

GOSPEL DOCTRINE CLASS MANUALS AVAILABLE

THE MISSION SUNDAY SCHOOL BOARD wishes to announce that the Gospel Doctrine Sunday School Manuals for 1948 are now available at the Mission Bookstore at 2/6 per copy.

REPORT ON MICRO-FILM ACTIVITIES



HISTORY was made in the British Mission on January 5th, when the first shipment of a quarter of a million microfilm copies of genealogical material left the shores of Great Britain on the "S.S. American Leader." The destination?—the Church Genealogical Archives, Salt Lake City. The purpose?—to allow all Saints free access to the records of their dead that ordinance work may be performed in the Temples of the Lord.

Up to the week ending January 3rd, the following parish registers have been filmed:

WALES: Anglesey. — Llandegvan; Llanfachreth, Caergybi-Holyhead.

Brecknock.—Llanddewi Abergwessin; Brecon St. David; Llanfillo; Brecon St. Mary; Brecon St. John; St. Callwen's or Ystradgynlais; Capel y Ffin; Llanfihangel Talylyn; Llangorse.

Cardigan.—Llangeitho; Nantcwnlle; Cellan and Kellan, Lampeter; Llandewibrefi; Llanwenog; Aberport; Llandyssul; Llanarth and Llanina; Llanwenog and Llanwnnen and Silian; Eglwys Newydd; Llanfihangel Ciliau Aeron.

Carmarthen.—Carmarthen St. Peter; Newchurch; Abergwili; Trelach a'r Bettws; Llanstephan; St. Ishmael; Llangunnor; Convil Cayo; Llandilo fawr; Llanfihangel A'r Arth; St. Clears; Mynydd Bach Chapel, Llandilo.

Carnarvonshire. — Llysfaen; Trefriw and Llanrhychan; Llansadwrn; Abererch; Llanystumdwy; Llansawell.

Denbigh. — Abergele; St. George Kegidog; Llanfwrog; Llanfihangelglyn-myfyr.

Flint. — Tremeirchion; Caerwys; Whitford; Saint Asaph; Mold; Holywell; Cwm; Bodfari.

Glamorgan. — Bishopston; Pennard; Oystermouth; Llanddewi; Wenvoe. Llangyfelach; Merthyr Tydfil; Ystrad-dafodwg or Ynysfach; Ilston and Swansea; Llandough; Aberavon; St. Marychurch; Llanblethian; Swansea St. Mary; Peterstone super Ely.

Merioneth. — Llandanwg, Llanbedr; Maentwrog; Ffestiniog; Llanfair juxta Harlech; Trawsfynydd.

Monmouth. — Caerwent, Treveithin; Panteg; Bedwas; Nant-y-glo; Llanwern.

Llandaff.— Wills and Admons: 1575 to 1653.

ENGLAND: Hertford.—Hemel Hempstead, 6,000 pp., 1558-1947.

London.—St. Botolph, Aldgate, 22,000 pp., 1593-1932.

London. — St. Mary, Whitechapel, 30,000 pp., 1558-1940.

London. — St. Judes, Whitechapel. 2,500 pp., 1828 to 1923.

London. — Holy Trinity, Minorities. 3,600 pp., 1563-1898. (This church destroyed by fire.)

MOTHER'S DAY PROGRAMME IN THE SUNDAY SCHOOL

ON the recommendation of the Mission Presidency, the British Mission Sunday Schools will, in the future, hold the Mother's Day Programme in line with other churches in Great Britain, this day falling on the fourth Sunday in Lent. Mother's Day will therefore be held on Sunday, March 7th, this year. A suggested programme will be sent out by the British Mission Sunday School Board in due course.

PRIESTHOOD ADMINISTRATION DURING THE PAST 100 YEARS

—continued from page 47

was grievous to bear, the First Presidency called upon the Stake Presidencies and Bishops of wards to make a survey and report conditions. This was done, and then for three years the matter was taken under advisement. In 1936 the Welfare Programme was launched—a programme whereby the Church proposes to take care of its own in times of distress.

The good it has done, the families it has rehabilitated, is a matter of record. The inspiration behind the programme was never made more clear than when President Smith recently stood before the President of the United States asking for shipping space so that the commodities the Church had gathered might be sent to Europe for the relief of the suffering Saints. "The cause is a worthy one," replied the President, "but where do you propose to get these commodities? Certainly they are not purchasable on the open market in such quantities."

One can sense the thrill that must have come to President Smith when he answered, "Mr. President, for ten years we have been preparing for just such an emergency. In our welfare warehouses located in Utah and Idaho we have the commodities stored. Today we are ready to act."

Said the President, "This is remarkable! Your request shall be granted." Where there is no vision and no priesthood of God to direct, the people perish.

During the late war it was reported in the papers of America that one of the nation's top generals advocated the suspension of moral principles in the armed forces. This, he said, was necessary in order to make men tough, fighting soldiers. "Let them," he advised, "learn to swear, to use tobacco, to have liquor, and to associate with loose women." Against this pernicious doctrine the priesthood of the Church took a stand. It organized and carried the refining influences of the Gospel message to its men wherever in this

world they trained or fought, and not in one recorded instance did this activity weaken the fighting spirit of Latter-day Saint boys. Virtue and righteousness never made cowards or weaklings of any people. But the priesthood programme for the servicemen did more than this—it made missionaries out of all who would serve, and trained them so that if an occasion arose, they could put their arms around their enemies and, in love, teach them the Gospel of Jesus Christ. Perhaps not in the annals of warfare had such a thing been known.

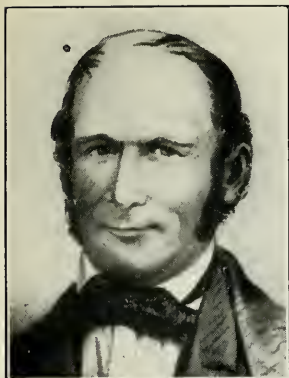
One hundred years of priesthood activity has passed. How glorious have been its achievements. By it the true Gospel has been restored and plans perfected to carry it to all the world as a witness; by it temples have been built and the people are busy at work securing their own exaltation, as well as that of their kindred dead; by it the desert has been reclaimed and made a desirable place in which to live; by it the civil rights of the people have been protected and education, culture, and virtue have been fostered; and by it a plan is being perfected that will contribute to the temporal salvation of the people. Thus, all along the line of human betterment the priesthood has stood and is standing in support of truth and righteousness. It is all that President Taylor said that it was: "The power of God delegated to intelligences in the heavens and to man on the earth." No member of the Church today need be without the witness of that truth, which this writer declares is his testimony.

ARTICLES BY TWO LONDON MEMBERS

—continued from page 36

aftermath of war. The programme can be likened to the one suggested to Pharaoh by Joseph after his interpretation of Pharaoh's dream.

"The tenets presented by the Church to the world are so comprehensive as to cause anyone accepting them to be obliged to look upon every man as his brother and thus achieve the aim of Christ's mission on earth."



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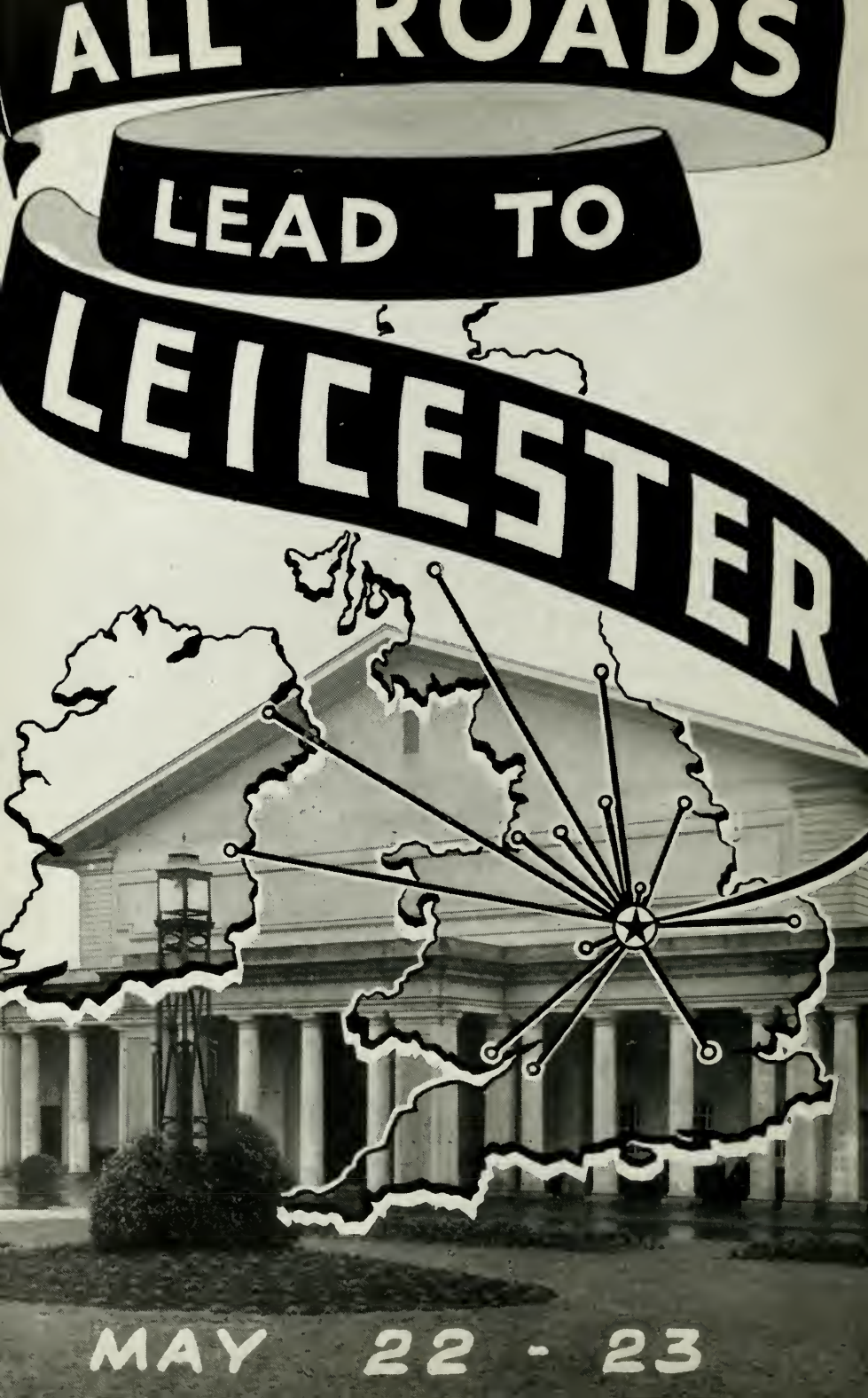
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